TOWN & COUNTRY CHURCH

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In This Issue

Nowadays one hears much about the churches in "the fringe" between city and country. On Page 1, the minister of the Lake Edge Congregational Church, near Madison, Wis., tells about a congregation that includes three distinct groups.

What kind of churches receive "certificates of merit" in Iowa? What are the major aspects of their programs? W. H. Stacy, Iowa State College, answers in an article on Page 3.

In 1890, a series of lectures was delivered in England, on the rural church, by Herbert James. We give excerpts from his statements on Page 5, as part of our delving into history for you.

The Rural Church, published at Garrett Biblical Institute, discussed "The Minister's Recreation" recently, and we quote it on Page 7.

For a story of a rural church in New Brunswick, Canada, see Page 9.

How important is voluntary service in religion? George D. Kelsey, of the National Council of Churches' staff, presents an article on this subject on Page 10.

Horace Holmes, former country agent, told about Point Four in India in practical terms at the New York Herald Tribune Forum—see Page 12.

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Fringe-Area Church

E. O. BERRETH

• The Lake Edge Congregational Community Church, Madison, Wisconsin, is typically a fringe-area church, which ministers to the people living between the city limits and the farms. It includes farmers and city people. Some live on tracts of land but they are employed in industry, professional occupations and service institutions.

Characteristics

This area includes three types of community: First, the "elite" group which has a bit of a sense of community. The second includes the average working class, with no sense of community. This area is quite evenly populated. The third type is sometimes classified as the slum district and trailer house area. The Lake Edge Church reaches all three.

In this fringe area, we find located recreational and other institutions usually not accepted within the city limits, such as roller-skating rinks, the hot dog stands, and the "independent" type of tavern.

The fringe area has typically been described as the "slop-over" of all city evils. A cross section of the population reveals the following: The length of stay is comparatively short because it is a very young population. One-half of the children of this area are under five years of age. Most of the couples have been married around four years. Such people have moved into this area for various reasons, the most characteristic of which is the desire for more room for their children. They also find it easier to buy lots in this area.

Income Level

The people of the fringe area can be described generally as enterprising and thrifty. You will find many of them building their own homes during off hours and on week ends. They are fairly skilled and cannot afford to hire a contractor. Their educational level is high, but their income level averages slightly below that of the city population. In our own area, the mean income was $3,250 in 1945.

The ownership rate is very high in this area. The debt rate is also high. In some cases, part of the income is from the land but most of the people work full time downtown. It is interesting to note that these people do more visiting downtown or elsewhere than they do in their own immediate neighborhood. Checking on their sense of community, we find most of their affiliations in the city.

Problems

The fringe area is in a township and a village. Until recently there has been no housing or zoning control. Thus, people have built anywhere and in any way they please.

On Saturdays and Sundays, one sees a great deal of building going on in the community. Thus, the people have no time for religious or civic advancement.

The financial problems are terrific. Not only are the people trying to pay for their homes but, also, to raise families which are young.

Because these men are young, they all too often are transferred or promoted to better jobs elsewhere, thus resulting in a high mobility and also a low full ownership of homes.

Living in the fringe area makes for high fluidity, so that in many cases the community of these people is downtown where they work, and not where they sleep.

Religious Affiliation

People in the fringe area have had to worry too much about their own homes and, thus, have demonstrated a lack of religious concern.

In a community similar to Lake Edge, a survey revealed one hundred

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different religious backgrounds. In our area, we find a lack of common interests. For example, we have the university staff, management, white collar workers, laborers, farmers, and "drunks." This, then, makes for a lack of interest and responsibilities.

In this type of community, many more family units are needed to support a church. The people do not have much money and what they do have is hard to get. As a result, too many fringe-area churches have resorted to a part-time ministry.

The Ministry

A survey of this area has revealed that 59.7 per cent of the population goes to church downtown; 24.3 per cent does not attend any church at all. This shows the type of people reached when a new church is started in such a community. The problems of ministry can be listed as follows:

The type of message becomes a real problem. In my church, I have a representation of Catholic, Lutheran and all types of Protestant backgrounds. Most of these people prefer the type of sermon their old pastor used to preach back home. Obviously, no two old pastors were the same.

Many of these people, having been away from church life for years, find it somewhat of a novelty to start going to church again but, in many cases, it so easily becomes a "flash" experience and they readily go back to their old habits. So it is difficult to keep the membership interested unless every single person gets a job to do.

Such a church requires a man who is three specialists. He should be an expert in rural problems, but also understand all the industrial problems and, at the same time, have a degree in religious education. Those are the three major qualifications of the minister of a fringe-area church.

Solution and Challenges

One of the solutions to this dire problem is a strong program of evangelism. Many are trying to ease out of the church program. Others cannot come to worship on Sundays. Thus the various organizations, such as the guild, circles, and adult club usually set a period aside for brief worship. This reaches some who cannot attend on Sunday.

Another bit of strategy is to have stewards watching for new people and new members. In such an area, there are always new people moving into new homes. The best time to reach these people and to get them into the church is within the first month after they have arrived. The most vulnerable way of reaching them is through their children. This calls for active deacons and deaconesses or one of the committee of stewards assigned specifically for this job.

Another solution is to adjust and enlarge both the church facilities and the church program to meet the needs of such a community. Along with that, a good diversified staff is needed.

In such a community, where there is no community spirit and where the neighbors do not know each other, it is necessary to build a church community that will cut across all other interests. Discussion groups with Christian social action in mind can help bridge the gap.

Instead of a part-time ministry, a minister specifically trained for this type of area is needed, so that he will understand people and their problems better. For an adequate ministry to such people, an expert in religious education, in rural community and in industrial community is needed. Actually, the best answer to this problem is the group ministry plan. Special seminars need to be held for ministers of fringe-area churches.

The problems of the Lake Edge Church are terrific, but the results have been gratifying. Coming from larger churches, the talents of the people are put to good use for the first time.

Lord's Acre Event

• The proceeds of a Lord's Acre auction sale, which was held recently by members of the Powell Butte Community Church, Oregon, will be used for church expansion, this to include recreational features.

Something To Be Said for Towns That Do Not Grow

ROBERT P. TRISTRAM COFFIN

Ideas and nations grow so vast—
  Democracy and Nineveh—
There's something to be said for little
  White towns that stay the same old way.

New England is full of such.
  Ambitious
  Men whose minds were cities and heat
Over a hundred years ago
  Shook the village from their feet.

And Farmington, Lebanon and Canaan
  Stayed white houses, gardens and plows,
A church, the golden dandelions,
  Quiet and the lowing of cows.

The railroad builders, moral-makers
  Went off hot to the world's ends;
The cool ones stayed, remained good neighbors,
  Gardeners, carpenters and friends.

No street so long but what it shaded
  Into daisies, woods, blue hills;
Charity stayed its best, and little,
  And people sitting on backdoor sills.

Something is to be said for places
  That do not grow, but stay their size;
Towns so small you hear a cricket
  Or an old man growing wise.

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Ensminger to Asia

• Dr. J. Douglas Ensminger, chief of the Extension, Education and Training Division of the Foreign Agricultural Relations, U. S. Department of Agriculture, has been named chief of the Ford Foundation program in Southeast Asia for a period of two years.

The program's greatest emphasis will be in India, where Dr. Ensminger will work with Point Four authorities in developing programs in India and Pakistan.

Recognizing Church-Community Relationships

W. H. STACY

• One hundred and thirteen churches in sixty-six Iowa counties received certificates of merit for their 1950 "Rural Community Service Programs" at the 1951 Iowa Rural Pastors' Institute. Each certificate was signed by the president of the Iowa Christian Rural Fellowship and the director of the Extension Service, Iowa State College, who made the presentations. Similar awards have been made annually since 1929.

Church's Influence

Each of the one hundred and thirteen churches had reported on basic factors in its religious program and community service relationships. With reference to the latter the report stated: "Churches render a distinct service as they influence motives, promote vision, develop relationships and help train leaders for worth-while community service activities."

These churches varied in size. Grouped according to the "number on the church roll above the age of twelve," they included:

1. Less than 50 members 10
2. 50- 99 members 16
3. 100-149 members 26
4. 150-199 members 15
5. 200-249 members 9
6. 250-299 members 14
7. 300 and more members.... 23

Nearly all of these churches had special services for Rural Life Sunday and Harvest Festivals. In most cases their pastors are members of a farmers' organization. Community relationships are also maintained through the use of church facilities for meetings by other organized groups. In forty per cent of the communities three or more organizations used the church basement or other facilities for their gatherings.

Recognition

One of the distinctive things that is done is to say "thank you" for voluntary leadership service provided by members of the church in extension programs and other types of community activities. Particular attention is also directed to youth programs that supplement church educational groups and organizations.

The pastor's name appears on the certificate along with that of the church. In most cases he is the person who obtains the report form and arranges for it to be filled out and submitted. As in other things connected with the church he is the key individual. However, the award is "beamed" on the church program and the Christian service given by voluntary workers.

Guides for Planning

State church leaders, county extension agents and those who have participated in the plan previously cooperate each year to distribute report forms. It is recommended that they be filled out in duplicate and one copy kept with the church records. More and more state denominational rural workers are making it their business to have local churches use them as guides for planning community related church programs. State and district leaders also assist in local presentation services.

Numerous churches now have these certificates framed and on display. Their value is indicated by statements of appreciation such as the following:

"On behalf of our church I wish to express our thanks and appreciation for the Certificate of Merit awarded us. It will prove a stimulus and inspiration to us in our future work."

Designing the Rural Church

• In a recent issue of *Church Management,* published in Cleveland, Ohio, James C. Mackenzie, well-known architect, writes that the rural church, although small, should "express the honest devotion of its members and provide for them a satisfying and inspirational place of worship . . . it should harmonize with its neighbors and blend with its surroundings."

Photo by Philip Gendreau, N. Y.

The Growth of American Villages

• How has the small town fared between 1940 and 1950? Edmund de S. Brunner, Teachers College, Columbia University, presents a partial answer in an article, "Village Growth 1940-50," appearing recently in *Rural Sociology,* Chapel Hill, N. C. The article deals only with incorporated centers of population that had between 1,000 and 2,499 inhabitants in 1940 and with the smaller places that grew beyond the 1,000 mark in the decade. It is based on preliminary census counts, but subsequent corrections are expected to be of minor significance.

"The first conclusion of this study is that medium and large villages have enjoyed a greater amount of growth than in any previous decade. Almost three out of four, 73 per cent, showed some growth. Almost 47.6 per cent grew more than one per cent a year."

Second, "the medium (1000-1749 population) village and the large (1750-2499) are more important within the total rural non-farm population than previously. During the last decade 554 small villages outside of suburban areas as defined became medium or large villages."

Third, "small villages have retained dynamism with respect to population growth which has characterized them in the past. . . ."

Fourth, "the obvious decline in farm population does not necessarily cause a decline in the village population. Indeed, often the farm and rural non-farm populations move in opposite directions."

Explanation of Growth

What are the explanations of the growth of these small communities? Rural electrification, mechanization, the presence of "services," all are mentioned. In only one state did a person consulted by Dr. Brunner mention fear of bombings of large cities. A tendency of persons to retire to small communities is also a factor. An increasing number of professional people employed in large cities apparently prefer to live beyond the normal suburban zone.

Dr. Brunner has separately tabulated the data for small communities within the large metropolitan areas as recognized by the Bureau of the Census. He then states that suburbanization does not, in statistical terms at least, account for as much of the growth of small communities as is sometimes thought. "Many suburban places in the areas so defined had reached the urban category by 1940. In a few cases there were no rural places left." With respect to areas around cities of 50,000 to 250,000 population, there is evidence that suburbanization is "one explanation" for the growth recorded.

Numerous studies of the town and country church have indicated that church activities are increasingly centered in villages. Therefore the data here summarized are of significance for church administrators and all others who are responsible for social programs in small communities.

Benedictine Monastery

• The Monastery of Mount Savior, ten miles from Elmira, N. Y., is established in a farm home. Numerous lay volunteers are helping the four monks who will live there. There is a red jeep, fifty chickens, and two cows. But one day, they say, there will be eighty cows grazing in the valley. The Monastery will be sustained by productive work. There are three farm houses, a couple of barns, and 500 acres.

Dom Bernard Burns, one of the brothers, was born near Elmira and when a boy prayed that a monastery would once rise in the valley.

Radio Programs

• The National Council of Churches will produce a series of television programs during the month of January, beginning January 6th.

Presented by the National Broadcasting Company, the programs are scheduled for 1:00 to 1:30 P.M., Eastern Standard Time, on Sunday afternoons on the biggest network pickup in non-commercial religious television to date.

The series is called "Frontiers of Faith."

Christian Challenges

• Recent issues of *The Christian Rural Fellowship Bulletin,* 156 Fifth Avenue, New York 10, N. Y., have presented papers dealing with some of the basic challenges to Christians. One of these challenges is "Land Reform." I. W. Moomaw describes the crying need for it in India, in Korea, in Japan and the Philippines.

"The urgency of land reform in a world struggling to become one community makes it essential that we formulate guideposts of land policy having more or less world-wide validity," Dr. Moomaw believes, and adds that "we have some unfinished business of our own in land reform." These in the light of the plight of "a third of a million sharecroppers living in a state of semifeudalism and more than a third of a million migratory laborers roaming the highways with their families in search of seasonal crop work."

Another challenge to Christians is "Social Reform." *The Christian Rural Fellowship Bulletin* presented Samuel Hugh Moffett's address on the subject before a personnel conference of the China Inland Mission. Mr. Moffett gave an account of social conditions in the early years of Christianity and says that Christian social action requires that "both our goals and our methods must constantly be checked against the Biblical principles of love and justice . . . 'What doth it profit, my brethren, though a man say he hath faith, and have not works? Even so faith, if it hath not works, is dead.' "

Southern Mountain Secretary

• Perley F. Ayer has been named executive secretary of the Council of Southern Mountain Workers, succeeding Miss Florence Goodell.

Mr. Ayer, a former teacher and rural extension worker, will devote one-half of his time to the Council and to field work for Berea College while continuing his teaching on a reduced schedule. He will travel through the Mountain area as needs require and schedules permit.

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The Country Clergyman: His Field

HERBERT JAMES

• I know very well that some have an impression that the towns are the best places for a first Curacy if a man wishes to see "work" and have guidance and training in that work. But the country can furnish both. And it may not infrequently happen that a ministerial life commenced quietly but honestly under the wing of some experienced and gifted country pastor (and there are such, not a few) would tend more to a healthy development of powers for usefulness than the hurry and bustle of a town.

I know too that our brethren of the towns may have something to say in favor of their masses. They can parade numbers. They can point, and justly, to the kindling of soul which these numbers generate; to the quickening of intellect, and consequent production of resources. They can point to the rush, and life, and play of the forces for good and evil which forbid anything like clerical rust or stagnation.

There is all this. But everything is not on the side of the big battalions. Our country areas have their millions, and the few sheep are in their way not less precious than the larger flocks in the eye of the Great Shepherd.

Pilot Wanted

"Pilot wanted" is the signal flying from many a parish masthead. There is work abroad for the strongest minds and most skillful hands amongst us if we are to meet the necessities of the new adjustments.

I can well understand how some of the quicker intellect amongst you look forward hopefully to dealings with men as quickwitted as yourselves. You shrink from the idea of spending your lives in cutting into lead.

Now I will grant that there is ignorance, that there is a restricted range of ideas, that there is great scantiness of vocabulary, and of power to express those ideas. But for all that the ignorance is not invincible. Moreover, beneath that apparent immobility, and behind that lacklustre eye, there is a native shrewdness which gleams forth from time to time and betokens potentialities of understanding.

What is more, our country people know how to put the minds they have into the things which they have to do. They may be innocent of much book-learning but they are keen observers. They may make a poor hand at reading aloud but they can tell you what is in their newspaper. And when it comes to pit-work, or farm-work, to working a seam, or cropping the land, or doing the best by stock, then are they "of those who know."

It is never safe to assume ignorance in them, or to trade on that assumption even though it be to secure some useful end. They see further than you think. And you may be certain of this that whilst you are trying to gauge their powers, they are taking your measure with no little correctness. However dull they may seem they can contrive to let you know whether you know your business or not. They have minds and the minds are on the move. The question of their right development is one which gives additional importance to the present state of your field.

Religious Observance

As a nation we are coming to pay less attention to God's Day. The cry is for something less strict in the way of observance, less wearisome in the matter of services, less holy all round.

The upper classes must have their lawn tennis, their steam-yachting, their Sunday calls, their drives, their dinner-parties. What wonder if those below them learn to hold the day as cheap!

And what follows as to God's House. Can we say with any truth that the larger part of our population attend any place of worship? With all allowance made for necessary detention for farm and other

work there are still too many empty seats. Their looked-for occupants can give you no reason why they don't go. They simply don't.

And the same may be said of the religious use of other means of grace. The Bible is not read as constantly or as deeply as it might be. Private prayer has more of form than devotion about it even where it is practised at all. Family prayer is almost an unknown quantity. The Sacraments are neglected and disused.

Reinforcements Needed

The result of this too general neglect of things outward cannot but be the stunting of true spiritual life. There may be the semblance, there is not the substance. And the proof of this lies in the want of self-surrender, self-consecration, self-denial; in the lack of personal holiness, and consequent lack of power with others; in the cold or careless neglect of the spread of God's kingdom in the world.

But whilst I say all this I would not have you suppose for a moment that all is death. There are signs of movement. Our mission-rooms and lay evangelists are beginning to tell. Christian work is better appreciated. Christian workers were never more welcome. The field in places is whitening to the harvest. It only waits for reinforcements. It waits for you.

Such then is the *Field,* in outline at least, which lies before you to be cultivated. Such are its general features. In any point of view it calls for earnest thought, and effort.

Remuneration

View your field in its relation to yourselves. It offers work worthy of your highest powers. It is not, as some have ignorantly supposed, the proper and legitimate sphere for "town-failures," or for those whose talents are few, and those energies are on a par with their talents. It has problems in plenty which cannot be solved by the stupid or the slack.

There are some testing difficulties. Not the least of them is that connected with the character of the materials on which you have to work. It is not easy to get into touch with them: it is easy enough to get out of touch.

I will only add that the field offers work which is remunerative in the highest degree.

It gives you a peculiar scope for influence. It has been truly said that "the character and influence of the parson in the country is, in its proportion, of more importance than in the town. He does not influence so large an area or population but he influences them more. . . . In the country parishes the parson is to be the centre of spiritual life and Christian spirit, and that to the squire and farmer as well as to the laboring man." Yes, whether as "ludurum magister" or as leader to Christ, all depends on him. Such as the priest is such are the people.

The work is most difficult, the task is stupendous; but the work is full of intense interest and the task is the noblest to which a man can put his hands.

—From *The Country Clergyman and His Work,* published in 1890

"Family Farm Policy Review"

• The Department of Agriculture has initiated a study of its own program, named the "Family Farm Policy Review," in which every agency is reappraising its services in behalf of the farmers on the family-type farm. Voluntary organizations were invited to send representatives to the sessions at which the Department's policy was considered. Farm and church organizations were both represented at the meetings, and individuals from these non-governmental agencies gave advice out of their experience.

Serving the Family Farm

The Department has issued a circular, *"The Family Farm's Future,"* containing in part the following:

"The Department of Agriculture thinks the family farm is so vital to the economy, prosperity, and military defense of the Nation that it is reviewing all of its programs and activities to make sure that they are serving the family farm well—and to find out how they can serve it better. . . .

"In a country as diversified as the United States, farms and ranches vary widely from place to place, but the pattern of agricultural production and living which has been known for many years as 'family farming' lends itself to the following brief definition:

"A family farm or ranch is one providing the main source of income for the farm family, on which the farm operator (owner or tenant) or members of his family make most of the managerial decisions, participate regularly in farm work, and normally supply a substantial part of the labor needed to operate the farm.

"This covers probably 98 per cent of the farming units in the United States, as of the 1945 census, excluding part-time farms, share-crop units, and other operations which may be farms in name only and do not contribute the bulk of their operators' incomes.

Strong Communities

"But a mere definition of family farming or ranching is not enough: family farming is also a way of life—a way of rural living and of national democracy. The roots of family farming in the United States are as old and sturdy as the Nation itself. The pattern of land ownership was built into the fabric of this country along the lines of individual ownership and operation of land, without restrictions on selling or leaving the farm to the next generation of the family.

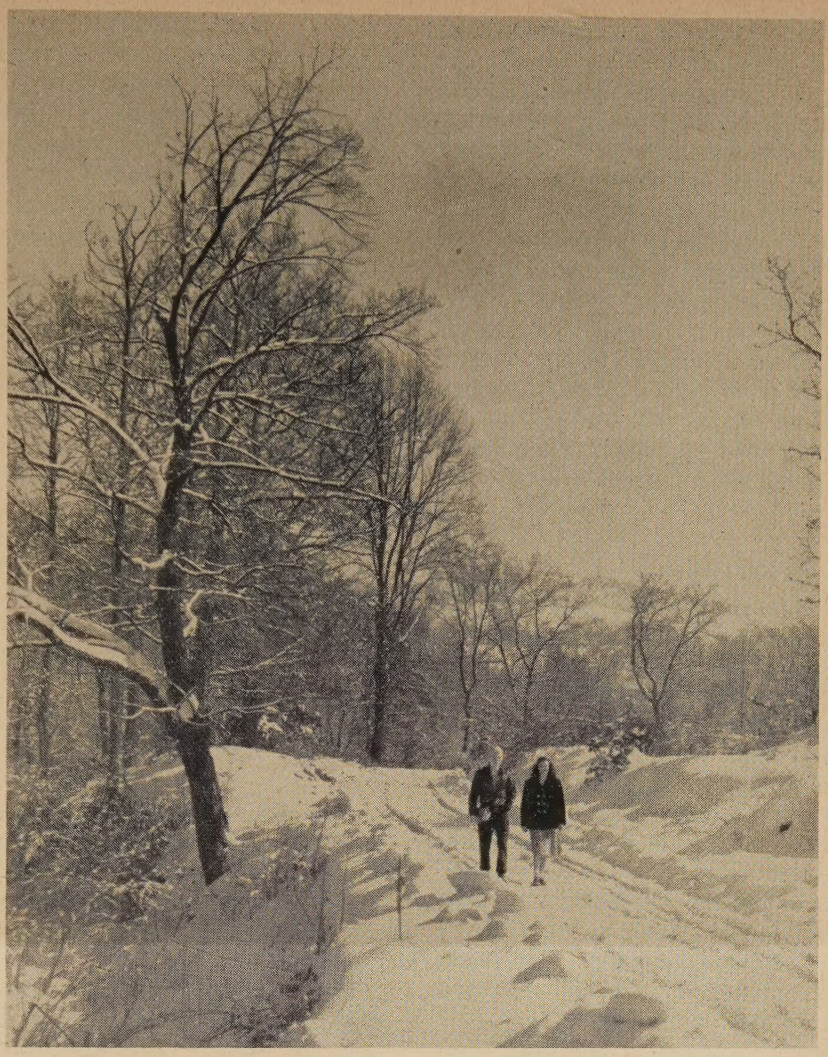
"Ownership is not absolutely required for family farming, but it is definitely a goal. Family farming is not only the traditional democratic pattern of land occupancy, but it is also desirable because production increases as security of tenure increases. Ownership by the family operating the farm has historically brought better stewardship of the soil and water resources through sounder attention to conservation . . . The family farm builds strong communities—communities where tolerance, cooperation, self-reliance and a love of freedom thrive."

Asia's Need

• Asia's great need, as Raymond W. Miller sees it, is land reform and simple tools. Dr. Miller is consultant to the Food and Agriculture Organization (FAO) of the United Nations and has visited rural communities in many lands. He has set forth his observations of "Our Economic Policy in Asia" and her direst needs in the summer issue of the *Harvard Business Review.*

Two major facts that are stressed in this article are that Asia is essentially a farming country and that a more efficient agriculture must precede industrial development. The most effective help the United States can give these people, Dr. Miller says, is "know-how" and "show-how" —the kind of help that will enable them to help themselves. What the farmer in Asia needs is "not so much a rich uncle as a friend to show him how to get started with a new fertilizer. Given that and a little land of his own, he can go the rest of the distance by himself."

The necessary "follow up," Dr. Miller believes, must be cooperatives. This is a necessary development because the farms are very small. And another necessity is adequate transportation. On the point of giving the right kind of help, Dr. Miller believes that tools of the type the Asian farmer needs and can use is of paramount importance.



Winter in West Virginia *Photo by Philip Gendreau, N. Y.*

Nigerian Rural Training Center

• In the Rural Training Center at Asaba, Nigeria, courses are offered in an interdenominational project to inspire and equip young people to lead the way toward an improved and enriched rural life, writes a native worker in a recent issue of *World Christian Education,* 156 Fifth Avenue, New York. The writer states that "the main objective in the training is to lead the young to the idea of the sacredness of the soil and the stewardship of man, to develop a Christian attitude to work generally and to agriculture, in particular, and to encourage the growth of a Christian community."

The Minister's Recreation

• To the pastor who is in great demand in his own parish, a question concerning his own and his family's recreation may elicit only a groan. Having just returned from a youth institute where he supervised the play periods of one hundred and fifty boys and girls he is willing to forget "recreation" for a day or two. Or, even if he has little to do professionally with recreation leadership, he may protest that he is kept so constantly on the run answering calls from parishioners, attending special committee meetings, visiting the sick and troubled, supervising the building and grounds, and preparing for the various services of the church, that it is impossible to plan any recreation for himself or his family.

Periodic Release

This, of course, is a sad situation, for everyone needs genuine recreation for the sake of his own physical and mental health. And the minister, like others, will do a better job if he is able to spend at least a short period each day in a way that will give him relaxation or stimulation —depending upon his needs.

It is obvious that what may be excellent recreation for one person fails to meet the needs of another. If he is a bookworm by preference, his

recreation should probably involve some physical activity which will tone up his muscles and stretch his lungs. If he is subject to constant pressures in a highly organized church situation, recreation for him will very likely consist in getting away from crowds, telephones and mail service for a short period in a quiet country spot.

While there are fortunate people who insist they find sufficient recreation in their labors, practically every diligent and devoted minister finds himself working under some strain from which he needs periodic release.

Family Recreation

Family recreation is just as important in the ministerial household as in any other. To be sure, the parsonage children must learn to be flexible and adjust themselves to sudden changes in schedule. The most carefully planned trip or outing may have to be called off or postponed because of a funeral or some other unforeseen responsibility. The minister is never really "off duty." Nevertheless, it is important that family plans be made—and carried through, even though sometimes on a delayed time schedule.

If the minister is too busy week after week to spare a few hours for recreation with his family, either he is undertaking too many jobs or he is working ineffectively.

Lasting Memories

If the children are old enough to enjoy it, one evening each week might be designated "Family Night" and plans made for the entire evening. A combination of activities, with one person reading aloud while the rest engage in some sort of handicraft, makes the time pass quickly and profitably during a winter evening. This affords an opportunity to introduce some excellent literature to the children that they will not otherwise find time for. Or the evening may be spent in a variety of games planned to suit the abilities and interests of all members. Such evenings will not only be relaxing and recreational, but will create a family fellowship.

When the weather turns warm and pleasant these family occasions should become "outings"—perhaps a picnic in the backyard or a near-by park; or a hike and a campfire at some distance; or an exploratory drive in the family car at a leisurely pace, with a meal at a recommended restaurant.

This emphasis on "family" recreation does not, of course, obscure the desirability of inviting guests to share in the activities. Ministers' families are proverbially warm-hearted and open-handed, and accustomed to having parishioners drop in at all hours. However, let the minister and the minister's family have their own needed recreation quite apart from their responsibilities to the church.

—From *The Rural Church*

Migratory Labor

• In dusty trucks and battered jalopies, more than a million seasonal workers and their families move up and down the country, a tide drawn by the harvests, north in the summer, south in the winter, following the crops.

Men in overalls, barefoot children, women wearing trousers under their skirts to protect their knees in the fields, they pick the urgently ripenings crops for U.S. markets, canneries, frozen food processing plants, cotton gins, tobacco warehouses. Vital to the national economy, they supplement local labor in the weeks when crops must be harvested or rot in the fields.

During 1951 the migrant workers helped bring in, for example, $48,000,000 worth of cotton in New Mexico; $700,000,000 in fruit, vegetables and other crops in Washington; $1,500,000,000 in nuts, fruits, vegetables and cotton in California; $311,000,000 in tomatoes and other crops in New Jersey; $121,557,000 in fruit and vegetables in Florida.

Contributors to the nation's prosperity, the migrants themselves are often jobless and hungry, shut out of local schools and churches, ignored or resented by the communities where they work for a little while. Their plight was given nation-wide recognition last spring in the report of the President's Commission on Migratory Labor.

It has been recognized for more than thirty years by the Christian churches, who began a co-operative ministry to migrant workers in Maryland, Delaware, New Jersey, Pennsylvania in 1920. Now reaching coast-to-coast, the ministry is carried on by twenty-three denominations working through the Division of Home Missions of the National Council of Churches with the co-operation of state and local migrant committees.

From the Division, twenty permanent staff members and one hundred and eighty-two summer workers went out last year to aid migrants in twenty-five states, from Florida to Oregon. The migrant staff estimated they reached over 120,000, with a ministry that ranged from stopping a murder in a week-end brawl to holding Sunday school in a mud-floored shack.

Some of the staff lived in camps with the migrants. Others traveled to outlying migrant areas in the "Harvesters," jeep station wagons fitted out with movie and sports equipment, record players, portable organs and altars, first aid kits and libraries. They have become a symbol of the Church's concern for the transient and forgotten.

The Division's ten Harvesters this year traveled over 150,000 miles in eleven states. Adding to these the mileage rolled up by the Washington-Northern Idaho Council of Churches' Mobile Chapel and the Pennsylvania Council of Churches' Rural Harvester, similarly equipped, and by staff cars, the migrant ministry covered over 200,000 miles to follow its people.

Other achievements of last year's migrant ministry included care for 700 children while their parents worked in the fields; classes for more than 5,500 migrant "students" of all ages in English, literacy, adult education and elementary subjects for children; recreational activities for 36,000 seasonal workers; Sunday school, vacation church classes and worship services; and individual help to an uncounted number.

The Church in Rural Canada

A. G. REYNOLDS

• In Little Shemogue, N.B., there is a retired United Church minister nearly 75 years of age, who is living with his wife in a fully modern house on ten acres of land, which he works and where he keeps a driving horse, two Jersey cows, a calf, two pigs, and twenty-five hens—and is enjoying life.

The Rev. E. Lockhart is one of those ministers who, instead of pining for a city pulpit and letting the depression get him depressed, set to work to help raise the standards of farming and living—physically and spiritually—among the rural folk of his parish.

He had been the United Church minister at Antigonish, N.S., from 1927 till 1934, years during which the depression began, and which saw also the rise of the Co-operative Movement in the Maritimes sponsored by St. Francis Xavier University.

Mr. Lockhart became interested in the Co-operative Movement, one important—perhaps the most important—feature of which was a programme of adult education.

By 1934, when he became the minister at Little Shemogue, there were about 10,000 people in study groups in the Maritimes, and they were studying how to improve farming and fishing methods, as well as the principles of co-operation and the methods of organizing and operating Co-operatives and Credit Unions. They were being helped in this by a Bulletin and a travelling library from the St. Francis Xavier University.

The Depression Hit

At this time the depression was in full force, and well established in the spirits of the people of Little Shemogue and district. In 1934 the whole charge raised only $625 for the minister's salary and about $30 for the M. and M. Fund. There was a debt of $2,000 on the manse property, and the church buildings all needed repairing.

Mr. Lockhart decided that what was good for farming would be good for the Church, so he organized four study groups. He writes: "I couldn't begin to tell you all the things we studied and did in our groups, nor all the things that issued from them. First, we made a careful survey of the area to see just what our resources were in land, live-stock, etc., and to see what use we were making of them, and where we could improve them or do something new. We studied the Co-operative Movement and the Credit Union, and the wisdom of their application to our problems. The farmers felt that they needed to know more about their farms, live-stock, soils, etc. That was the first healthy sign of the value of a study group.

School of Agriculture

"So," he continues, "we planned and organized a school of agriculture. Men from the Provincial Department and the Experimental Farm were glad to come and help to carry on the school, which was held for three successive winters.

"Out of this school issued several different projects, one of them a calf club, which is still going strong. In order to raise calves for the calf club a 'bull-ring' was organized, and through the Dominion Government three registered sires were purchased, and their services are available to the farmers co-operating in the ring. The result of this project has been that, whereas twelve years ago there was scarcely an animal to qualify for show, now there are almost any number. At the Maritime fat cattle show and sale a year ago, out of 130 animals, 30 were from farmers in the Little Shemogue congregation!

"A similar success story could be told about clubs organized in connection with pigs, poultry, dairying, soils, fertilizers, etc. Another indication of progress is that 29 out of the 30 tractors in operation in the community have been bought since the study groups started. And all this improvement and progress has meant that the young folk have been retained on the farms.

"The lobster fishermen, too, have organized study groups and Unions, and are no longer the slaves of the big packers. They now own their own fish-processing plant and live lobster tanks. They handle all their own business, and profit immensely by doing so. Along with the above and many other schemes among the farmers and fishermen, of course, we organized our Credit Union and Co-op buying and selling clubs which in turn encouraged thrift, and increased incomes and promoted mutual helpfulness.

The Church's Part

"Now you may say," Mr. Lockhart goes on, "what part had the Church in all this? Well, so much depends on the spirit, the attitudes, the desires, the expectancy of the people and their willingness to work together. That's where the Church finds her part—building these things in the heart and mind of the people; and not by preaching it at them but by getting them doing things with a purpose. For instance, one thing that did so much for us was our *Educational Field Day*. In this we had two objects in view. One was to cultivate a spirit of interest and expectancy in our Church and community; to forget the depression by acting as if there wasn't one. The other object was to raise money to pay off the debt on the manse, and to do necessary repairs and painting to the manse and other church buildings.

"Preparation for this Field Day began in the spring. We went to each of six schools and gave them a schedule of sporting events and a list of competitions in map-drawing, public speaking, etc. Then the ladies of each of the four Churches of the charge were organized to prepare a chicken dinner to serve 125 people—500 in all. Prizes were solicited from merchants and others in nearby towns. A public address system was rented. Four or five agriculturists and stock men and one Co-op man were asked to give addresses, and these were followed by discussions.

"When the day came, a truckload

of pure-bred beef cattle were on hand at the grounds, from a place 30 miles away—and we hoped our people would be encouraged to want cattle like them. We had a fine day of sports, contests, addresses, etc., and we did this for five successive summers. Incidentally, we paid off the mortgage on the manse, and made much-needed repairs to all the churches. But that was only part of it. The ladies especially, through their co-operative work in preparing and serving the meal, got to know each other better. And all the people began to see that they didn't need to pity themselves, but that they could be having a full and interesting life despite the depression.

"In fact, in these ways, we beat the depression—at least in the minds of the people. In these trying years the Church made progress. Membership increased, the number of contributors increased from 92 to 190, the minister's salary steadily increased, and the contributions to the M. and M. Fund increased eight fold.

"In addition to all this, we succeeded in getting mutual fire insurance, hydro, good gravel roads, free high schooling—altogether a new look on the whole place!"

Such is the substance of our letter from the Rev. E. Lockhart of Little Shemogue, N.B. We wonder whether that kind of enterprise has been matched anywhere else in Canada?

—Reprinted with permission from *The United Church Observer*

Rural Missions Conference

• A conference on rural missions, held in Philadelphia, Pa., convened by Agricultural Missions, Inc., late in October of last year, emphasized the need for strengthening the rural church along the lines of personnel and program planning.

Recommendations were made for recruitment and adequate training in agricultural and rural life colleges, in in-service training and workshops, and that adequate maintenance be provided for these workers, both for training and subsequent employment.

Voluntary Service

GEORGE D. KELSEY

• The principle of voluntary service in Christianity is composed of three elements—love, gratitude and the service ideal. The over-all task of the church is that of stimulating, nurturing and guiding the spirit of voluntary service. But there are certain specific things which need to be done to achieve this end.

It is, of course, obvious that the spiritual ground out of which voluntarism springs is not deep and solid in large numbers of people in any community or in any historical period. Our day is especially characterized by a weakened voluntarism. This situation suggests certain lines of action for the church.

Religious Education

First, the church must find a way to broaden the social horizon of people. Most Christians cannot think, feel, suffer, hope and aspire beyond the framework of the psychology and experiences of the social group to which they belong. Much more than we are inclined to admit, people believe that people who belong to social groups other than their own are fundamentally different from themselves, do not possess the same feelings, aspirations and needs, and are in some essential way inferior.

Religious education ought to have as one of its conscious aims the broadening of the social horizons of people, so that their sensitivities and understandings may be enriched. Many people have complained in recent years that the effort of religious education to become life-centered has caused it to swing too far away from Biblical and theological moorings. There is undoubtedly truth in this claim when it is applied to some church circles. But there is no reason why religious education cannot be at once life-centered and grounded in the essentials of Christian faith.

Such a program must, of course, include the project method, for situations involving participation and flesh and blood experiences are more adequate for eliciting the emotions and reorienting persons than classroom lectures. Such a program must also include the older people of the churches, not merely the youngsters, for the former have greater power and opportunity for immediate action.

Stewardship

The idea of the direct giving of oneself, one's time and one's talents is rapidly passing from the Christian concept of service. The church is largely responsible for this, for it has put the premium on large giving. The pillars of the churches are the large donors, not the humble servants. Fortunately for Protestantism it has not elaborated fund-raising into a system of indulgences, but it has laid heavier stress on the fact that the "Lord blesses the cheerful giver" than on the fact that He blesses the cheerful doer.

There is little stress today on the idea that the Christian ideal of service demands that a man give his personality as well as its extension. The result is, there are many middle-class Christians who have ample time on their hands to render valuable social service in the community, but they lack both the orientation and the stimulation to do so. The churches must re-emphasize the fact that the Christian life is a life of voluntary service, and involves the responsibility of giving oneself to one's neighbor whenever and wherever opportunity and need indicate.

Cooperative Service

There is a large amount of social service which may be rendered by people with the proper attitude, but without technical training in social work. It is the responsibility of the churches to generate the spirit of voluntary service among the people. It is the responsibility of the churches to produce volunteers for both church and secular social welfare agencies. The social work program

of the churches in every community ought to be in the hands of trained leadership who have as their auxiliaries a corps of volunteers.

Social service at best is the application of the Christian ethic of alleviation. It is not the direct expression of the work of redemption. It is an act of ministering to need in a bad situation. It is always a part of Christian duty. The Christian can never be satisfied with the practice of the ethic of alleviation, but must go beyond alleviation to the removal of the causes of suffering and need, and to the cleansing of the sources of life where pride and the will to power lie.

Opportunity of Opportunities

• There is a miracle of communication with which a minister can go through the doors of over ninety-five per cent of the homes in our country with the Gospel. Radio is the miracle of miracles, the opportunity of opportunities.

In addition to the radio receivers in homes, there are about 17,000,000 radio receivers in automobiles. For the first time it is literally true that one may go out into the highways and hedges with the Gospel. Add to this the thousands of receivers in hospitals, stores, etc., and you have an opportunity of opportunities.

Radio has played an important role in shaping history. No truly great historian would dare write a history of Germany under Hitler, or Italy under Mussolini without including the part that radio played in their elevation to power. Every political leader of consequence today has a radio adviser.

Industry spends millions every year to sell its products via radio. Industry knows that more people may be reached for less money by radio than through any other means of communication. Radio advertising pays well.

The local church can use radio wisely. A minister speaking over a low-powered station in his community may speak to more people than are present in all the churches in his community on a Sunday morning. A radio ministry contributes to the growth of the church. It enlarges the parish. It introduces the church to the unchurched. It reaches the shut-ins and it may reach the shut-outs. Most local radio stations will welcome good, wholesome religious programs beamed to the largest possible audience. Wise the minister who knows the opportunity of opportunities and uses radio wisely and well.

—Charles H. Schmitz

The Papal Farm

• American Roman Catholics are interested in modernizing the Papal Farm at Castel Gandolfo, the Pope's summer residence, according to a dispatch in the *New York Herald Tribune*. To the farm have gone a tractor, an incubator, and several young bulls, all sent by American Catholic farmers.

Last summer visitors thought that the corn on the farm stood about like that of America.

The farm's manager, Mr. Pezzola, observed, however, that the present Pope is not as much interested in farming operations as was his predecessor. It seems that Pius XII is a city man, but Pius XI came from the Alpine foothills in the North and personally developed the farm.

Concerts for Rural People

• Do people who live in rural communities want more in entertainment than radio and television can give? Maude Longwell, who writes about the availability of community concerts in a recent issue of the *Farm Journal*, proves that they do. A community concert, recently held in Beloit, Kansas, was attended by 1,200 people from Beloit and neighboring towns.

Neighboring rural communities can band together to bring three or four good concerts a year to their towns, and this may be done through the Community Concert Service, 113 West 57th Street, New York. The service is an outgrowth of the old Chautauqua. Its goal: "a Carnegie Hall for every community."

Waiting

Serene, I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time or fate,
For, lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it hath sown,
And garner up its fruit of tears.

The waters know their own and draw
The brook that springs in yonder heights;
So flows the good with equal law
Unto the soul of pure delights.

The stars come nightly to the sky;
The tidal wave comes to the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

—John Burroughs

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

India's Farms

• Ways and means which may be used to help on India's farms were discussed at *The New York Herald Tribune* Forum, held in October, 1951. The topic of the Forum was "Pilot Project for a Community Exchange Program." The purpose of the Forum was to bring together persons from India and this country in an exchange program. These were men who live close to the soil and know how to get things done by working together with their neighbors.

Among the speakers was Amar Singh, a farmer from India, who had been invited to spend two months with the people of Carroll County, Georgia, just to find out what makes people in Carroll County work together.

Horace C. Holmes, who had just flown in from Delhi where he is working as part of the Point Four Program, was another speaker.

Using Experience

Horace C. Holmes is using experience gained as a Tennessee farmer and county agent to help save India's farmers from agricultural bankruptcy . . . as part of a Point IV program mission, he has managed to work wonders in a small district near New Delhi . . . he had to fight prejudices of the Indian farmers towards foreign methods, religious taboos, fear of vaccination (which didn't help slow the death rate of cattle), almost total illiteracy, and the terrible poverty of the farmers which made even a minor item such as a plow a hopeless luxury . . . despite these handicaps he has succeeded in getting the farmers in his 100 square mile district to try new seeds, new equipment, new soil nourishment techniques . . . he has persuaded them to vaccinate their cattle and to dig compost pits where the villagers can throw their refuse . . . he has also established schools to train Indian assistants. . . .

Holmes was raised on a Tennessee farm fifty miles from Memphis . . . attended the University of Tennessee and the Agricultural College of Cornell University . . . after graduation he returned to Tennessee, working there and in North Carolina as a state extension agent . . . at the end of World War II he went to China for UNRRA only to be driven out when the Communist armies burst out of Manchuria and entered the Yangtze valley . . . his plan to resume cultivation of his own farm in Tennessee went awry when the Indian government asked him (along with a picked group of farming experts) to help introduce modern agricultural techniques in the starving sub-continent. . . . After two years there as a private citizen working for the Indian government, he joined the Point IV program . . . his accomplishments, he says, may seem small when measured against India's gigantic acreage and undernourished millions, "but the only thing you can begin doing from the top is digging a well."

Rural India

Relating some of his experiences in India, Mr. Holmes said:

My reception in India some three and a half years ago was a warm one —120 degrees. This hot, dry, dusty country, with its 360,000 people and 200,000,000 cattle, looked almost hopeless to me—a newcomer.

Farm people have a lot in common, whether they are in Tennessee, Carrollton, Ga., or India. We found the Indian farmer struggling with many of the same problems that we have here in America. Such problems as lack of good seed, lack of sufficient credit, poor land, diseases, insects, drought and pests.

We realized that any program, to be successful, would have to come from the people themselves, use only those things that the people can get, and be meaningful to them. It does no good to demonstrate something that the people can't do. We knew that many of the problems must be solved by the little things—things that within themselves seem very small and insignificant, but if they can be done by millions of people, can have a terrible impact.

We think that we have helped these farmers. At first they were suspicious, which is understandable. But they were willing to try little things, such as an improved plow, better seed, a new method of threshing. Other improvements that they tested cautiously were the growing of legume crops to improve the soil, the making of compost of village waste, the cleaning of the villages and the making of simple latrines. Later they began to work together to build roads; they have built their own schools, formed co-operatives to buy seed, fertilizer, plows, simple medicines, insecticides and such.

Most of the people have benefited, some more than others. In limited areas the total food production has been increased by more than a third. Wheat yields have doubled on many farms, and so has the yield of potatoes. One farmer harvested sixty-three bushels of wheat an acre last spring. This compares with a former yield of about thirteen bushels an acre.

Illiteracy

Nine of every ten people in rural India are unable to read or write—not because they do not want to or because they are not intelligent, but because they have not had the opportunity to learn. Now village people are learning that they can have their own schools—simple schools, yes, but schools. They may be held under the trees; or outside at night by the dim light of kerosene lanterns. Old and young study together in many of them. I was at such a school three weeks ago. There were no chairs, no paper, no pencils. Father and son sat together, learning together. Each person smoothed the dust before him, and wrote with his finger in the dust. In such schools they learn to read and write in a month. In three months they can do simple sums. They also learn such things as simple improved agriculture, sanitation, health practices and co-operation. During the day the teacher becomes their county agent; they practice what they learn and thus education becomes the means toward an end—better living and hope for the future.

I believe it is time to get acquainted with our neighbors. Most of the folks we don't like are those that we don't know.

—From a report of the Forum in the *New York Herald Tribune*

The Evangelism of a Neighborly Spirit

• The amazing shift of our population is confronting many of our churches with an opportunity to serve dozens and hundreds of newcomers. Whatever be the number of new residents in any community, there is everywhere an increased need for a spirit which marked the early development of our country. Historians speak of the significance of the neighborly spirit in the growing America of the 19th century. That spirit produced a sense of community, some sense of concern for the common welfare. When this concern has Christian motivation, its interest has both a social and a religious concern in others.

For some reason, we have come to formalize our evangelistic efforts. We put it on the basis of an organized campaign. That can only mean that the normal outpouring of the neighborly spirit has been ineffective or suppressed. It would seem that the church has the task of re-cultivating the neighborly spirit. There can be no true community without it. With it, there will be the ongoing work of evangelism through the outreach of the Christian homes of the congregation. For the neighborly spirit is a combination of concerns *for* and *in* the religious, social and general civic culture of the family next door, the family down the street, and the family living in the alley. When that warm concern is being lost, we are losing the true sense of community. The sense of neighborliness makes worship truly a meeting in the house of God. Its lack makes necessary, but less effective, the formalized program of evangelistic outreach. Let us seek to develop the evangelism of the neighborly spirit.

—From "The Party Line," Evangelical and Reformed Church

"New Agricultural Ladder"

• New methods of transferring farms from one generation to another are appearing and are "gaining momentum," according to an article under the title above, recently published in *The Agricultural Situation,* Department of Agriculture, written by Marshall Harris of the staff of the Bureau of Agricultural Economics.

Tradition has had it that the climb to farm ownership was up a ladder that had five rungs. The farm boy started as an unpaid family laborer, then became successively "hired worker, tenant, encumbered owner, and full owner."

New Ladder

But during roughly the last decade there has appeared here and there a new "ladder designed to keep the farm in the family." This ladder has had two sections: first, an operating agreement between father and son or son-in-law; second, a transfer arrangement whereby the younger farmer assumes full ownership.

During the operating agreement the son or son-in-law acquires experience in farming, tests his taste for "ownership, control, and management," and is introduced to risks in sharing both profits and losses. If he does well, he also accumulates working capital.

When the young man proceeds successfully, he enters a stage for eventual transfer of title, in which he first "obtains a specific ownership claim." "The son usually acquires ownership of most or all of the personal property, takes over all or much of the management," and may begin to buy land and buildings. Often the claim may not result in full ownership, "until after the father's death, when the inheritance process is completed."

Pamphlets on these developments are being published. The Michigan Agricultural Experiment Station, East Lansing, brought out *Family Farm-Operating Agreements* by Marshall Harris and E. B. Hill. The Illinois Agricultural Experiment Station, Urbana, is printing *Family Farm-Transfer Agreements* by the same authors. The U.S.D.A. has in preparation a Farmers Bulletin, *Father-Son Farm Operating Agreements,* by Max M. Tharp and Harold H. Ellis.

A Strong America

• Small communities and rural areas are the seedbeds of the enduring qualities that make for a strong America. A recent issue of *Seedbeds of Leadership,* publication of the National Council of the Young Men's Christian Association, pictured some well-known American citizens who are products of small communities. Among those pictured were Herbert T. Hoover, thirtieth President of the United States, who was born in West Branch, Iowa—population 769; Warren R. Austin, U.S. Senator, born in Highgate, Vermont —population 1,647; and Branch Rickey, Manager of the Pittsburgh Pirates, National League, who was born in Stockdale, Ohio, which has a population of 300.

These are only three of thousands whose names can be found in high places who are products of small communities, the editor says.

"Rural Churches Have Obligations . . ."

• The Rev. Paul R. Zwilling, a retired minister of the Evangelical and Reformed Church, discussed the obligations of rural congregations in a recent issue of *The Messenger,* organ of his denomination. He was born and reared in a rural community.

Rural churches have demonstrated their conservatism in being unwilling to merge forces and thus strengthen their programs. They are often unwilling to provide satisfactory living quarters for ministers. They have not been as alert as they should be to make salaries adequate.

Possibly ministers have been too ready to accept explanations that "rural people are too poor."

"Rural churches have often been pampered and not challenged to do their duty."

Book Reviews

A Doctor's Pilgrimage. An Autobiography. By Edmund A. Brasset. J. P. Lippincott Company, Philadelphia and New York. 1951. $3.50.

When Edmund Brasset was at medical school, several of his professors urged him to go into rural practice. He wavered, but finally decided to take the road to Canso, a fishing village in Nova Scotia, on the eastern tip of this continent.

I know the road to Canso because I too have been on it, but in a different way from Dr. Brasset's. I was on my way to visit the Rev. J. J. Tompkins in the Star of the Sea Parish. That was in 1931, before Dr. Brasset took the road.

At Canso in 1934 Dr. Brasset finished his first hard day in the office and took in exactly $2.00. The people were in great need and the doctor soon was in debt. In several years he owed several thousand dollars, and the creditors became threatening.

But there was a family in Canso, where one orange and a few hazel nuts at Christmas were the occasion for great rejoicing. There were operations to do after a trek of twenty-five miles that took ten hours.

The pilgrimage led on to a mining town where income was more secure, to a mental hospital where the patients of unsound mind but with good talents still made for the young doctor and his wife all the furniture for their own nursery.

The call of the country came again, this time from the land immortalized by Longfellow in the poem, *Evangeline*. At the end of the first day there, the doctor had some thirty dollars as reward for his labor. The pattern of life began to impress him. There were little factories in homes without signs on them. There were clams and lobsters nearby. There was fuel—every family had two years' supply stocked up. There were fruits to be canned. The pattern of life had become a part of the doctor, too.

A famous brain surgeon gave Dr. Brasset an opportunity to work with him. He went for a brief period. One day he found that patients were known by the term of their disease rather than their real names. And there was the little French girl whose condition was such that the greatest skill of the greatest surgeon could not save her.

After a brief introduction to brain surgery, Dr. Brasset returned once again to the country of small farms and small factories where families lived a good life.

—B.Y.L.

Christ and Community (an Exploration of Cooperative Fellowship). By Gilbert A. Beaver. Association Press, New York. 1950. $3.00.

Here are treasures—explorations of the paths to health of body and of spirit for individuals as persons and for communities. Recognizing that Christ revealed the true way to achieve such living, groups of seekers have gathered at Gilbert Beaver's farm for some forty years.

In this book the author records their efforts to find approaches to realization of such living. This is no easy task. Difficult are the roads that lead to the City of God. But the easy roads of mass mechanization and materialism have now led us to such a disastrous destination, that groups seeking the better way are of the utmost importance.

Search for the approach through "re-creative Christian fellowship" is detailed in these pages. First, ampler fellowship with Jesus and, flowing from that, fellowship in common concern, in community loyalties, in education, in use of possessions, in work and, basically, in prayer. Important insights are developed in all of these areas.

One question arises. Some of the promises of communism seem sometimes to be taken at face value. "By their fruits ye shall know them." And the fruits of communism are being displayed over a sufficiently large area of the world today to show conclusively how diametrically opposed it is to any pattern of fellowship and creative living in the spirit of Jesus.

If the kind of living implied in this book—full re-creative living in Christian fellowship—could be practiced over a wide enough area to be effective even in one demonstration, it could help to rid us of the blight of communism and materialism.

—Agnes H. Campbell

Twelve Cows—and We're in Clover. By George Rehm. William Morrow and Company, New York. 1951. $3.00.

This is a story of a city man who, after a thirty-year career as a newspaperman, decided to become a farmer. He bought a 155-acre farm in northeastern Pennsylvania. A herd of cows went with the farm—and thereby hangs the tale. The cows provide a new and remunerative career with plenty of leisure to follow up the owner's other interests, which have included the writing of this book.

The author is an experienced writer and tells the story of his mistakes and education in farming with engaging humor. This is not a cut-and-dried treatise on dairy farming. Nevertheless, it does present many invaluable tips to those who are interested in starting a similar career.

The book contains a foreword by Louis Bromfield. In it he says that the author discovered satisfactions very profound satisfactions in his new career, of which the average American is wholly ignorant. . . . "*Twelve Cows* is a sign, an omen and a symbol. A lot of Americans could read it to their advantage."

Russell Lord, Editor of *The Land* says of this book: "I have never read a beginner's book about agriculture that conveys with greater charm and common sense the essentials of leading a civilized life while making a decent living on the land."

—R.B.R.

February Issue

• The next issue of *Town and Country Church* will be devoted to a report of the National Convocation of the Church in Town and Country held at Portland, Oregon, October 30-November 1, 1951.

Church Statement on Farm Parity and Price Ceilings

• The Council for Social Action, Congregational Christian Churches, has adopted the following statement entitled, "Farm Price Ceilings":

"Despite universal storm warnings of continued inflation and a widespread agreement that it constitutes our foremost domestic problem, we see little evidence of either self-control by business, labor or agriculture, or the enforcement of governmental controls adequate to halt the inflationary spiral.

"On the one hand we find cattle producers bitterly resisting a price ceiling and a modest roll-back when their prices stand already in the neighborhood of 150% of parity. On the other hand we read and hear constant attacks by non-farm interests on the provision of the Defense Production Act which establishes parity as a minimum ceiling level for farm prices. This sort of economic strife promises neither justice, inflation control nor national unity.

"The principle of parity has developed over two decades of experience in the attempt to protect farmers from unduly low and sharply fluctuating prices and incomes. It represents to farmers a valued symbol of justice. In the national economy it stands as a buttress to the most vulnerable sector of the price structure—farm prices. We believe the parity principle should be honored and upheld. *We urge that parity be retained as the minimum legal level at which price ceilings may be imposed on agricultural products.*

"Recognizing the presence of certain minor inequities in the present parity formula, as between various commodities, we recommend that such inequities be corrected within the formula; not by its destruction.

"At the same time, we call upon the nation's farmers and their organizational spokesmen to accept and adjust to such ceiling prices, at or above parity, as the Office of Price Stabilization may find it necessary or expedient to impose. We condemn all special pleading by farmers or middlemen which seeks concessions in violation of these principles. We condemn even more vigorously all farmers and others who engage in any form of black market operations. We have confidence that the great majority of American farmers are ready to accept and support all reasonable measures to defeat perilous inflation."

Presbyterian U. S. Rural Ministers of the Year

• *The Progressive Farmer,* popular monthly agricultural magazine, through its religious department, each year designates the "Rural Minister of the Year" for each state in which the magazine is circulated. Last year three of the rural pastors so honored were ministers of the Presbyterian Church in the U.S. Dr. James M. Carr, Secretary of the Town and Country Department for the denomination, tells in detail about the work of these ministers in a recent issue of *Presbyterian Survey,* Richmond, Va. The men so honored were:

Frank McG. Kincaid of Booneville, Miss., serving two churches and supply of two others;

Richard G. Hutchinson, Louisa, Va., serving Old Providence Rural Parish, which is composed of eight small town and country churches;

Alexander Bartus, pastor of the Hungarian Presbyterian Church near Hammond, La.

Rural Community

• "The Church must learn to serve an area instead of a select group," writes Charles M. McConnell in an article on "The Nature of Rural Community," recently published in the *Michigan Christian Advocate.*

"Everything within a community lies within the church's ministry," writes Dr. McConnell. "This means that the local churches of one denomination or many in village and open country will have to cooperate for the creation of a Christian community. . . . It was the community Jesus Christ gave his gospel to take to the ends of the earth. But they did not get the power to take it until they had become a unified, creative, dedicated group, willing to live and die for their little band."

Bethany, Mo., Christian Church

• Seven years ago, when the Rev. Huell Warren accepted the responsibility of pastorship at the Bethany, Mo., Christian Church, there were very few men in his congregation. Today, five times as many men attend the services. "And it's the Men's Club and Civic Club that has made a lively, vital church of it," writes Ralph A. Felton as he describes their activities in a recent issue of *Farm Journal.*

The Men's Club of this church conducts an annual plowing contest, which consists of a program of sixteen features—"all the way from contour and level-land plowing to a wildlife exhibit, machinery display, queen contest, and aerial crop spraying. A band concert, speeches, and picnic dinner round out the day." This has been attended by as many as 8,000 people from Bethany and the neighboring communities.

The Men's Club has brought together the church's members through the promotion of all community interests, for "the real purpose is to make the church count in the lives of the people."

Food for Turkey

• Representatives of American Protestant and Orthodox churches have sent a relief shipment of food and clothing to Turkey to aid 150,000 Mohammedan refugees forced from their homes by the Communist regime in Bulgaria.

The shipment includes a carload of wheat and a carload of beans, collected through the Christian Rural Overseas Program, and 25,000 pounds of clothing from Church World Service, a department of the National Council of Churches of Christ in the U.S.A.

The shipment, on arrival in Istanbul, will be delivered to the Red Crescent Society in Turkey, the equivalent of the American Red Cross, for distribution. Temporary relief is urgently necessary until the Mohammedans driven out of Bulgaria can be resettled by the Turkish government.

A Prayer in Winter

• O God, who givest snow like wool, who scatterest the hoarfrost like ashes, who castest forth Thine ice like morsels: who can stand before Thy cold? Be pleased to grant unto us the hardihood, the manly fortitude to overcome the rigors of the season when the great white cold walks abroad. May we find health and strength in overcoming the resistance of nature. May we find in the spotless whiteness of the driven snow a reminder of that purity of heart which enables the devout to behold Thee.

Bless to us, O Lord, the family fire on the hearth when the burning wood yields back the heat of by-gone summers and drives away cold, darkness and gloom, warming our spirits as well as our bodies. May the crackling blaze be to us a symbol of that fire which Jesus, the Light of the world, came to kindle on the earth. In the shelter of our homes, make us mindful of the lonely, the cold, the hungry; and may we be inspired to share with them both the meat that perisheth and the bread that came down from heaven, whereof, if a man eat he shall live forevermore. In Jesus' name. *Amen.*

—Kenneth C. MacArthur

From Correspondence

• The October issue of the Town and Country Church is a clear demonstration that changes have taken place in American rural life. The new generation does not know the ways of Joseph. We do not understand the language of our fathers.

In a brief report on conferences held in California last spring I quoted a speaker who said "it was not necessary for success to have a cluster of degrees hanging from his hames."

That word "hames" must have stumped somebody along the typographic or editorial path. It appeared in the paper as "name." Hames refers to a part of a horse's harness; the two bars which fit on the collar and project above it. The traces are fastened to the hames. They can also be used to hang things on, a water bag or decorations.

Of course, a minister does not wear hames, but he needs something on which to hang his degrees. So hames can serve as well as anything. The point made by the speaker, the Reverend Ray F. Magnuson, is that a minister doesn't need to have degrees hang from his "hames" in order to be an effective rural pastor.

Sincerely yours,

—Mark Rich, *Secretary*
Town and Country Work,
American Baptist Home
Mission Society

Steward of the Land

I saw an old man plowing in a field
And when I paused to talk to him that day
He stopped his team and leaned against his plow,
Remarking that the soil was poor and thin,
Worn out and old, and very much like him.
Then he went on to say that he had owned
And farmed this land for over fifty years.
This was his homestead. He had been the first
To turn the prairie sod with its store
Of virgin richness left there long before.

But he would soon pass on. Now his regret
Was that the ones who followed him would have
A long hard struggle to restore the strength
He had taken from the earth and not replaced.
He slowly turned his team to drive away
And self-reproach was in his parting word:
"I have been a careless steward of the land
I held and thought was mine through all these years,
For every man who owns and works the soil
Should leave it better after all his toil."

—George W. Merrill
in *Kansas City Star*

Oil Paintings Donated to Rural Church Center

• Rural Church Center, Green Lake, Wisconsin, has recently received four original oil paintings. Chris Olsen, a farmer-artist who has drawn rather wide attention in rural Wisconsin, painted two of the pictures. One depicts the processes by which man receives bread, and is known as *Bread. Parsley Tea* is the name of the second picture. A set of nine paintings by Chris Olsen, on display during the Baptist Rural Life Convocation during the summer of 1951, drew much attention. *Parsley Tea* and *Bread* are the gifts of Mr. and Mrs. William H. Rhoades of The American Baptist Home Mission Society and of Riverside Church in New York City, respectively.

Through an anonymous donor two Oberlin pictures will hang on Rural Church Center walls. One portrays the parsonage and the second the church at Waldersbach, France, the place where world-famous J. F. Oberlin served as pastor for fifty-nine years. The painter is Benson Y. Landis, executive director of the Department of Town and Country Church of the National Council of Churches.

—Mark Rich

World Day of Prayer

• The first Friday in Lent each year is the traditional day for the World Day of Prayer.

Naturally it is in the United States, where the Day originated, that it is most widely observed. There are services in 18,000 communities. Offerings, which run close to $300,000, are divided equally between home and foreign mission projects, through the Divisions of Home and of Foreign Missions of the National Council of Churches of Christ in the U. S. A. The service to be used around the world on February 29, 1952, originated with members of the three groups which receive Christian ministries through a portion of the World Day of Prayer offerings migrants, sharecroppers and American Indians in government schools.